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ART. I.—*Extracts from the Narrative of an Expedition into the Naga territory of Assam. By E. R. GRANGE, ESQ. Sub-Assistant to the Commissioner, Assam.*

On the morning of the 5th January, 1839, I left my encampment below the village of Dikkling, or Dhemra, with the detachment of Assam Seebundees at nine o'clock, and crossing the river entered a newly cut road which conducted us to the Dyung again, about half a mile above the village in a southerly direction, where we crossed the river, and found a very good path which brought us to the village of Somboo at 1 P. M., a distance of about nine miles. The first three-quarters of the road was through a flat country covered with forest trees and light underwood; the latter part the ground became undulating, and still covered with forest. Somboogong is a village consisting of about twenty or twenty-five large houses, situated on a low hill on the right bank of the Dyung river; the inhabitants are Cacharees, they cultivate lands on both sides of the river, but chiefly in Cachar, asserting that the soil on the left bank is of a more productive nature than on the east; several families here had formerly come from Semker, having left that place in consequence of the incursions of the Angamee Nagas.

The passage to Somboo from the Dyung-mook by water was said to be two days journey on account of the number of *Silbatahs*, or weirs.

The language of the Cacharees of this and all the other villages I met, was totally different from that of the inhabitants of the plain, though they all go by the same name; the Hill Cacharee is called *Hoje*, and that chiefly spoken on the plains called *Ramsa*.

January 6th. Having received an injury in my feet from the previous day's march, I took a boat from Somboogong to the next march, Patpoah, a tolerable village belonging to Toolaram Sanaputtee, situated on the east side of the river. Starting at 9 A. M. the Sepoys reached the halting place at about 3 P. M. having been fatigued by passing several tolerable sized hills; they told me the path was a good one, and they passed a large village of Mikeers called Hempree, the cultivation of which I saw on the river side. This day's journey was through Toolaram Sanaputtee's country.

The rapids or *Silbatahs* the natives spoke so much of to deter me from going by water, I found only to be of stones piled up for the purpose of fishing and deepening the water to enable the boats laden with cotton (some of which I saw on their way down) to pass the more easily, in other places there is abundance of water. The banks of the river are high, and at most places formed by low hills and some steep rocks; the distance by water is about fifteen miles, and by land eight or ten.

The elephants which had taken the route formerly traversed by Captain Jenkins, which we left two or three miles below Somboogong, joined us here.

January 7th. Starting from Patpoah at 9 A. M., we passed over some cotton grounds, and gradually ascended a range of hills running north and south, and after continuing along the summit of the ridge till 2 P. M., we descended by rather a steep path to the Langti river where, on account of the elephants not having come up, we were obliged to halt for the day; the road throughout was good, through bamboo forest.

The Langti is a rapid clear stream, of about thirty yards width, knee-deep in the cold weather with a pebbly bottom.

January 8th. At 7° 45' A. M. left the Langti river, and ascended a rather steep hill, and an hour afterwards left Captain Jenkins' road which we had met at Patpoah, and took a more easterly direction to Alooong, crossing the Dyung at a *Silbatah*, or weir, where the water rushed with a good deal of velocity. The distance to-day was only about five miles; but our next march being a long one, I was unable to go on further without distressing the men, as we should have found it difficult to have reached Chota-Semker in one day from the Langti river, and no other village or watering place was available. Boats come up to Alooong during the cold season, though they experience much difficulty at the Barrak ford from the rocks in the river, the boats requiring to be unladen and forced up empty. The road continued good to Alooong through bamboo and tree forests. Alooong consists of about twenty or thirty houses of Cacharees.

January 9th. Left Alogong at 9 A. M. and ascended a ridge of hills running east-south-east; traversed them till they divided into two ridges, when taking the one to the right, in a south-west direction, reached the site of a Cacharee village, which had the appearance of having been burnt; from thence, by an undulating path, we came to a hill of good size at 12 P. M. and in about an hour afterwards reached Chota-Semker, which lay on our right, about 500 yards. It consists of about fifteen or twenty houses of Cacharees and Nagas; the latter had on account of some feuds left Bura-Semker, which is about two days march eastward. We halted about two miles beyond the village on a small stream; the elephants did not come up till late; the path throughout was good.

January 10th. Sending the elephants back from this place we set out at 8° 15' A. M. and crossing a small stream called Delasapanee, continued by a wavy path till 10 A. M. when we descended to the bed of the Dyung, where we met the Mohurir of the Tossildar of the Cachar Hills. From this our course was about south-south-east and south up the bed of the river, the repeated crossing of which rendered the marching both painful and dangerous, from the difficulty of keeping one's footing over the round slippery stones with which the river in every part abounds. At 1 P. M. we halted a short way beyond the village of Joori, which is a good sized one, and is inhabited by Cacharees and Kookees; it is on the left bank of the river. The road to-day was not so good, the latter part of it being in the course of the river.

January 11th. Started from Joorigong at 8 A. M. our route being the same as the latter part of the previous day—up the bed of the river, and the same difficulties were again experienced, which prevented our reaching the stockade under Goomegogoo till 12 P. M., though the distance is not more than five miles. I found the Shans in the stockade, who had arrived two days previous. Toolaram Sanaputtee had accompanied them. I requested him to send some person of his to Semker to prepare habitations and provisions, but he immediately offered to go himself if I gave him a guard, I therefore detached a Naick and ten Shans to accompany him. Finding that the Thannadar, who had only lately arrived, could give me but little information regarding the incursions of the Angamee Nagas, and finding no instructions waiting my arrival, I resolved, as Captain Burns's head quarters were only four days' journey off, to proceed to Silchar at once, to consult with that officer on the plan of future operations. This journey I commenced on the 13th January, taking with me a guard of one Naick and four Sepoys. Leaving the stockade at 9 A. M. we reached the Naga

village Mysumpa at 10 A. M., passing through which I reached the original site of the Thannah of Hoflong, close to the above village, which had been a short time before removed to its present location, Goomegogoo, to protect from the Angamees the large Naga village of that name, four persons of which had been killed some time previous by them. Beyond the old site of the Thannah of Hoflong is the hill called by the Cacharees and Nagas *Honklong*, which by corruption has become Hoflong; passing over it the road descends to the bed of the Pytinga, a small river here flowing towards the south-west. Down its rocky bed we continued till we reached the Cacharee village of Poorah, on the left bank of the river, consisting of about twenty or twenty-five houses. The first part of the road was good, but became bad on entering the river.

January 14th. Leaving Poorahgong at 7° 45' A. M. we set out down the bed of the river as on the 13th till 9° 20' A. M., when we reached the Hagoosa-Deesa, a small stream running from its source at the summit of the Bura-Ail range in two branches, one falling north and one south. We quitted the Pytinga, and ascended by a very steep path the Bura-Ail range of hills; from the summit, which we reached at 10° 30' A. M. we descended by an easy path to the south side, and found two streams joining at the base, the Hagoosa-Deesa coming from the west, and the Mati-Deesa from the east. The great range is chiefly covered with large trees and light underwood; amongst the former I recognised the *Nageser* tree, of tolerable magnitude; I saw no bamboos on the higher ranges. Proceeding a short distance we encountered the Matura-Deesa, which flows from the eastward. Rising in the great range, the Mati-Deesa empties itself into the Matura here. We continued down the bed of the Matura some short way, and then followed a bad path frequently up by water courses. At 12° 50' P. M. crossed a small mountain torrent called Ballon-Deesa, which runs over a bed of solid rock; at 3 P. M. reached the Goonmara-Deesa (*Deesa* signifies a small river in the Cacharee language) which is the only convenient halting place between the foot of the great range and the plains; we encamped here.

January 15th. Started at 7° 30' A. M. and about a couple of hours afterwards passed the Cacharee village of Longerong, which remained on our right on a ridge of hills separated from those we were traversing by the Dhesema river, which flows into the Matura after receiving the Goonmara river. At 10° 25' ascended to the summit of the last elevated hill of the ridge, from whence a very fine prospect is enjoyed of the extensive level of the entire Cachar plain, with its numerous hamlets and sheets of rice cultivation. The road from hence to the

lower hills was steep. Having descended to them we passed through patches of deserted cultivations of the wandering Cacharees. At 2 P. M. crossed the Hogigugaw river a short way above its junction with the Kuttna, which river terminates in the Matura. At 3 P. M. we passed through the large Cacharee village of Guabari, and here saw evident signs of improvement in the condition of the country. After crossing fine sheets of rice lands belonging to several villages of Bengallís and Muneeporees we arrived at the Bengallí village of Bhogurkonah and encamped. The fields of rice here appeared fine, but the ryots seemed to be less particular in the comfort of their *Khatts*, or farms, than the Assamese. They lived in fewer houses, which however were larger than those in Assam.

The absence of the useful and ornamental jack, tamool, and moon-gah trees made the appearance less rural and comfortable than the generality of the Assam farms.

January 16th. At 8° 30' A. M. crossed the Tecul or Degul river, and passing another swampy nullah, and some jungle, reached a cluster of low hills covered with small bamboos (*Bagul Bans*) over which we passed, and came to another sheet of rice land attached to some widely scattered Muneeporee hamlets.

The road was now south-south-west over the rice fields, till we reached the village of Oodarbund, on the right bank of the Matura river, a place of considerable importance, being the entrepôt to which the Cachar Nagas take down their cotton to barter it for salt, dried fish, conch shell, beads, &c. and I heard also for slaves, who are stolen from the weaker Naga villages; an infamous trade of this kind seems carried on in the hills of Cachar. The Nagas are particularly fond of the conch shells, which they cut up for neck ornaments, and which are valued at one rupee per shell. From Oodarbund we went across a fine plain of rice stubble to Mennabund, and then passed through a strip of jungle and recrossed the Matura; from this our road lay across rice fields of about a league in extent; we then ferried over the Barak river opposite Silchar, which we reached at 3 P. M. The Barak is a considerable river, evidently, from the broken state of its banks, liable to a very great rise of water in the rains.

January 17th. Captain Burns, who was absent on my arrival, returned this morning, and availing myself of his kindness, I remained till the 19th, and obtained much valuable information and assistance from him with regard to my future plans, &c. I recommended that the expedition should start immediately against the Angamees (who were supposed to be located a short way beyond Semker) with the party I had brought over from Assam, as great delay had occurred

in the arrival of arms for the levy, and there was no certainty when they might come, and as the season was fast approaching when troops would be of little service in mountains, like those inhabited by the Angamees. All the arms in Silchar were therefore put under repair, and about thirty muskets with bayonets, furnished weapons to an equal number of the levy, who, under a Jemadar, accompanied me back.

On the 19th I retraced my route of the 16th to Bhogurkonah, where we halted. The next day, the 20th, I followed my former route to Guabari, where the Bengallí coolies were to be relieved by Cacharees. The inhabitants of the village being all away on our arrival a great delay occurred, which obliged me to alter my course and make a circuit to Agoosagong to get good encamping ground, where we remained that day. The village consists of about fifteen or twenty houses inhabited by Cacharees, who cultivate the lower hills under the great range bordering the Cachar plain.

January 21st. Started from Agoosagong at 8 A. M., and ascended a high ridge adjoining the one we came by, and shortly afterwards regained the old road, along which we continued till we reached the Matura river, where we encamped. This route, I fancy, is impassable in the rainy season, as it is frequently up the bed of the river. A good one, however, might easily be made with little trouble, either at the foot of the hills or on their summits.

January 22d. Left at 8 A. M. and ascended the Bura-Ail range half an hour afterwards, by a good path; we reached the top in forty minutes, from whence we quitted our former route from Poorahgong and continued along the summit of the great range by a very good path, leaving Poorahgong on our right, and in the valley beneath. We followed this route about an hour, and then by a long and pretty steep descent crossed the Goomara-Deesa, and shortly afterwards the Longkli-Deesa, both flowing from the great range into the Pytinga, parallel to which we were going. We then entered the bed of the latter river, and followed our former route over the Haflong hill to the stockade.

January 23d. Some provisions that had been left behind the previous day arrived.

January 24th. I visited the Goomegogoo Thannah on an height of about 5000 or 6000 feet elevation, and took some bearings of peaks, sources of rivers, and situations of villages in sight. I sent on the Shan detachment this day with grain to Semker to relieve the coolies, and enable them to return and carry more grain with the Sebundy detachment. Whilst here, I got in several villagers upon whose villages some of the attacks had been made, and took down their depositions. The people

of all except of one village, Longki, accused the Angamees of being the guilty persons in the late murderous attacks on their villages. The people of Longki stated that the inhabitants of Deelong and Kollering were the aggressors in the incursion on their village. The people of those villages, however, most positively denied having done so when summoned at Semker.

On the 26th, having collected a sufficient number of coolies, I set out for Semker from Goomegogoo with the detachment of Sebundees and the part of the levy that came up with me, who were joined here by about twenty more men from the Jumnah, who had come up previously under their commandant, Doogaram Subadar, who had arrived from Doodputtee. We started at 8 A. M. by a good path over a ridge of low hills, in an easterly direction, skirting the Goomegogoo mountain. At 9° 30' A. M. passed the former site of the Naga village called Nerlasso, which was deserted three years ago in consequence of an attack on them by the Boesompoe Nagas, who killed several of them. At 10° 30' A. M. we came to a mineral spring on the banks of the Mootee, a small stream running towards the Dyung, into which it falls. Ascending and gradually winding round some hills, and leaving the village of Hassung-Hagoo to our right, we descended to the Mahoor, a good sized stream flowing north to its junction with the Dyung below Alogong, and forming a good boundary line of Toolaram Sanaputtee's country. We crossed and went down its bank, and halted at 2 P. M. after a march of about thirty miles.

January 27th. Leaving our encampment at 8 A. M., we crossed over some low hills by a good path, and crossing two streams, the Yah and Yhoo, which empty themselves into the Mahoor, passed some more low hills and entered the bed of the river Hah, the banks of which were covered with the foot-prints of wild elephants and deer. Along this stream we continued for an hour, and then ascending a very steep hill reached the large Naga village of Rangai, then completely deserted in consequence, as I was informed, of the Angamees having attacked it, and having, it is stated, killed 107 persons and carried away 30. I however think the number stated to have been killed is exaggerated. A fine view of the country is obtained here, and the hills towards the Assam side appear mere undulations in comparison to the gigantic ranges on our right. From this we had a fine view of the Deoteghur mountain, which hitherto had appeared to be a part of the main range, but now we had a full sight of it, shewing itself independent of any other hills. Large patches of brown clearances for cotton cultivation were visible; the wind was very high and cold on this mountain. We went along its summit, and descended winding round another very

high hill till we came to cultivation, from whence we looked down upon Semker, on the foot of a hill beneath us. By a very steep path we descended to the encamping huts erected by Toolaram Sanaputtee, who had previously arrived with the Shans I had attached to him. He had not been up to Semker for many years, and therefore was ignorant till now where the Angamees were located, which to my astonishment I found to be eight days journey further on. I applied to Toolaram Rajah for a statement of the depredations committed by the Angamees on his people, and found several of his Naga villages had also been sufferers; and on inquiring the reason of these attacks, I was informed that they were merely to extort conch shells, cloths, &c. and that the Angamees seized as many people as they could, to obtain ransom from their relatives, and killed all that attempted to escape, cutting off their heads (with the blade of their spears) which would be ransomed by their relatives also, this being one of the barbarous customs of the Nagas. I also applied for a statement of the sufferers of the village of Rangai, but the Rajah could not furnish one, as the people had all fled into the jungles, he knew not whither. I was told that the people of Semker also were thinking of leaving their village for another place, till they heard that troops were going against the Angamees, for they also were in daily fear of being cut up, which they certainly would be the moment they refused to bribe them with salt, dried fish, &c. The Semker people are not great cultivators, but live chiefly by the produce of their salt springs, and by traffic with the peaceful Nagas around them. They bring dried fish, beads, conch shells, and brass ornaments from Oodarbund Haut, and barter them for cotton, wax, ivory, chillies, &c.; and an extensive and infamous trade is carried on in slaves, who are stolen indiscriminately by all in that quarter, and sold to the Bengallî merchants who go up for cotton. I hear that a slave can be procured for twenty packets of salt, seven of which are to be had for one rupee. I saw many Muneeporees, who had been thus seized whilst young, and sold both amongst Kookees, Cacharees, and Nagas.

There are 140 houses of Cacharees, and five or six of Nagas, but the Semker Cacharees are demi-Nagas, and many of them have married Naga girls. They have lost the good qualities of the Cacharee, and resemble more the meaner and more cowardly Nagas of the lower hills of Cachar. I found here Ohkonah of Umbawlo, or Ing-hong, and Hajootoe, on the part of Equigimpo of Beren, two chiefs of independent villages who had heard of the approach of the troops, and both came to offer submission, and to seek protection from the Angamees. They seemed much afraid lest we should not attack



the Angamees, and return, and leave those who had sought protection, and afforded assistance to us, to the vengeance of their cruel neighbours; they also seemed anxious in regard to their villages, but I assured them we would not go near them, if they could cut a road by which we might avoid them, and that they had not the least cause to fear; on which they appeared much satisfied, and said many other villages would come in after they had heard of the kind treatment they had received. I gave them presents, and dismissed them, and told them to prepare grain for us, which they promised to do. I found here the following friendly chiefs, besides those above alluded to, viz. Kaptao of Kareabong, Kamtao of Galiga, Katalong of Ohong, whose villages were on our right, in the direction of the Angamee mountains. They also agreed to furnish grain as we passed their respective villages, and each received presents. Immediately on arriving at Semker finding that I could only calculate upon 100 Kookees, who were as bad as Nagas themselves for throwing away their burdens and running off, I applied to the Bura Bundaree, who farmed the Cachar hills, to furnish 300 men, which he could easily have done, and which he promised to do. Delay occurred, however, and so I wrote to him again and again informing him that if the expedition was kept much longer from advancing, through his dilatoriness, it might prove of serious consequence. I learnt that he was not collecting the men as he wrote to me to say he was doing, but that he had sent a petition to Captain Burns, Superintendent of Cachar, stating that he found great difficulty in complying with my request. At the same time that I received Captain Burns' letter informing me of the difficulty stated, two Kookee chiefs joined me, and informed me of the injustice the Bura Bundaree exercised towards their tribes, in pressing all the Kookee population and not calling upon Cacharees, on whose account the expedition was undertaken. I was told that many of those excellent ryots the Kookees had left the Hills in consequence of bad treatment, and their being employed and worked on every occasion, whilst the Cacharees were never called on for their service. I ordered the Bundaree to furnish an equal number of men from each tribe, but deeming it imprudent (from the lateness of the season) to remain any longer at Semker, disputing with one who instead of throwing obstacles in the way ought to have been the first to have put his shoulder to the wheel, I resolved not to run the risk of being again put off with his falsehoods, and informed Captain Burns of his misconduct; then collecting all the Naga and Cacharee men I could, I sent off the Shan detachment and Ram Doss Morhuir to Beren, with instructions to collect as much grain as they could get, no coolies having arrived. I left Semker with forty Cacharee

and Naga coolies of that village at 12 p. m. I was obliged to leave Doorgaram Subadar behind with part of the levy, as there were no means of carrying provisions for them. The Subadar had instructions to follow when he could get coolies. Passing over two ravines we crossed the Kondekong river, flowing in a north-west direction towards the Langting. This latter river rises near Semker, and falls into the Dyung. Our route here being up the bed of the Kondekong was very unpleasant; after continuing this for two miles we crossed over a small hill in the middle of the valley, which brought us to the Dikkan river where we encamped, some in huts which the Shans had erected; the distance we travelled was about five or six miles.

February 16th. Started at 7 A. M. and passing a few inconsiderable ravines, formed apparently by mountain torrents, we came to a small hill from which there is an extended view of the valley beneath, and of the great range which runs north-east. From thence we descended to the Sorebackee river; following its course a short distance, we left it to cross over a small plain to the Par river, a stream of about thirty or forty yards broad, flowing northerly. Leaving it we crossed over another plain to a river of similar size called the Aungootee, which is joined here by the Harikondee, a small stream, along the bank of which we continued our course. These streams all flow from the Bura-Ail range, as do indeed all rivers tending from the north to Assam. The ground over which we passed was partly free from very heavy jungle, and appears to have been at one time under cultivation, and of a rich nature. Shortly after leaving the Aungootee we ascended a hill and passed the site of an old Naga village, and then descended to the encampment of the Shans on a tongue of land formed by the junction of the Tomkee and Toolongkee rivers. The distance we travelled to-day was about twelve or thirteen miles. We were obliged to remain to-day, as the torrents of rain prevented our stirring, and we found the inconvenience of the wild plantain-leaved houses, which let in the rain in every direction.

February 17th. The Naga coolies having run away during the heavy rain of the previous day, we were obliged to divide the party, and leave six men in charge of the baggage. Started at 11 A. M. and ascended to the deserted village Ekkenja, which I intended to have reached the day before, but had been deterred from doing so by the accounts of there being no water. This village was said to have been attacked by the Angamees some years ago, and the inhabitants had gone and settled across the valley, under the great range. This new village is called Sergi; the road was tolerably good, excepting in some places where it was impeded by fallen bamboos. After gradually

descending we reached a small winding stream, over which we crossed several times, and which ran through a fine flat country composed of rich reddish clay, and lightly covered with forest and the very large Kakoo bamboos. Passing over the plain we came to the Támákee, or as it is called by the Assamese, Dhunsiree, a good sized river flowing in a northerly direction, but the depth was not very great; indeed none of the rivers I had met with were very deep, and the shallowness of their banks leads one to imagine that no considerable body of water remains in them any length of time. The Dhunsiree was filled with round stones, and an opening in the great range to the south from whence it flows leads one to believe that it originates at some distance within the range. After quitting it we almost immediately ascended a middling sized hill, which we passed over and ascended to a small streamlet. Bordering it we came to the hill on which Kareabonglo is situated; it is of a moderate height. Ascending it we found the village deserted, and the guard who had gone on with grain snugly stowed away in a capacious house; the Semker coolies had dropped their loads and run off one and all. Kareabonglo is a Naga village of about twenty-five houses, on a hill that commands a good view of the surrounding country, as also of the two villages called Galaga and Harapalo, of about equal size. These Nagas, who speak the same language as the Cachar Hill Nagas, are quite distinct from the Angamees, who speak a different language, and would rejoice in the subjugation of the Angamees, who force them to give them conch shells and other things to purchase the preservation of peace. The chief Kaptoa, to whom I had given presents, brought us grain, for which he was duly paid; other chiefs who brought any thing had the money always tendered to them in payment; some however refused it, but when I told them it was our custom, they carelessly took the money as if it was not of the least value to them; some again indignantly refused. The view from the place last described was good, the huge range of mountains one mile to the southward stretching out in a north-east direction, and apparently terminating in large mountains. On the north-east were two hills heavily clothed in dark green, to the west the same, but broken by a plain or two. To the north, the first part was the same description of country, till an opening in a distant ridge of hills brought to view an extensive plain, which is Toolaram Senaputtee's country: a mist generally hung over the land, which was against any distant prospect being obtained. The Cacharee coolies that had accompanied us from Semker, under pretence of going to dine by the stream-side at the bottom of the hill, ran off, and left us with-

out any coolies at all, situated on a mountain, and in a sea of forest and hills; some of the same tribe of men who accompanied the Shan detachment served them the same trick. The Shans therefore left their grain at Kareabonglo and pushed on for Beren.

The chief here promised to give us thirty coolies, which added to those the interpreter had brought up with the baggage, and the guard that had been left behind, enabled me to carry eight days grain.

On the 21st February, left Kareabonglo, having been detained for the want of coolies three days. At 10° 35' A. M. by a good path went over some undulating ground, and then gradually ascended at 1 P. M. to the Dádákee stream, which is about forty yards wide, with fine clear cold water gushing through large round pebbles; it falls into the Támákee or Dhunsiree. Ascending, we went along by an excellent path till we came to the Inchurkee river, another stream of nearly equal size to the Dádákee, discharging itself into the Támákee. Passing it we had alternatively good and steep paths till we had passed over a plain and up the bed of a rocky rivulet. We then ascended and passed over the hill on which Umbolo, or Juckong, is situated; we left this village out of sight on our left, and encamped in very good huts, erected for us by the chief Okonah at 7 P. M. Umbolo consists of about eighty or a hundred houses. The Nagas hereabout are a much finer race than those of the Cachar Hills; and the colour of the eastern Nagas is a much more wholesome brown than of those in the vicinity of Goomegogoo, who are more of an ochre colour. The chief brought down eggs, &c., and relieved those men who had come from Kareabonglo by another band. He seemed quite delighted at the idea of the Angamees, the tyrants of the Hills, being put down; and collected twenty maunds of grain for us, which however we could not take with us as we had no porters. I was informed by a Muniporee (who had been captured whilst young, and sold to a Naga of this village, and had married a Naga girl) that there was a road from this to Assam in five days *viâ* Sumoogoding. The distance from this to the village we had left (Kareabonglo) is about 12 or 13 miles, and there are a good many hills to go over.

February 22d. We left at 10° 20' A. M. and crossed a small stream, and an hour afterwards ascended the great range to the village of Unggong, from whence a most commanding view is disclosed of the low hills up to and beyond Tooleeram's country, with the course of the Dhunsiree or Támákee. The hill on which stands Sumoogoding is plainly visible, as also the whole of the Angamee valley, and partially grass covered hills. The people of this village treated us civilly, and collected grain (rice) for us of a very good kind. The village consists

of about sixty houses, on the top of a very high hill joining the great range. I went into their village, the people were a little frightened at first, but afterwards they came round to look at the singularity of our dress and difference of colour. They were very much astonished at the whiteness of our cloths, they indeed are in a most primitive state of nature; the road went at the back of their village. We halted about an hour afterwards on the banks of a small stream having passed the Unggrongrow river at the base of the hill the village stands on; it falls in the Támákee, at a distance of one day's journey from the village in question. The distance to-day was only six miles, owing to some of our Semker coolies (who had joined us at Kareabonglo) having run off on the way.

February 23d. Left at 8° 5' A. M. by a tolerable path, and entered the great range which we had hitherto skirted, and went up and down hill till we suddenly diverged from the continued forest to a most noble opening, which disclosed to our view an extensive valley surrounded by partly cleared mountains, with topes of firs, these were in solitary groups and in ravines; the large village of Beren appeared on the summit of a high mountain across the valley. The encampment of the Shans was visible on a knoll below the village. On arriving nearer to what we supposed to be cleared ground, we found extensive wastes of low grass, such as is met with in the Kas-syah hills. Winding over several ravines, and passing a river flowing south, we met the Mohurrir, Ram Doss, and a party of Shans who had come out to meet and warn us to keep together, as the Angamees had the night before attacked them and wounded one man, and were prowling about in parties to catch stragglers.

On further inquiry, I was sorry to find that it was through their own very great neglect, and to their total inattention to the warning I had given them, to keep their bayonets fixed on guard and sentry duties, that one of the party, the Shan sentry, was speared in the leg. I believe there were ten or twelve Angamees about the camp, and two of them crawled up through the grass at 12 P. M., and actually speared the sentry who was sitting down, and most probably asleep. After being speared he attempted to fire his fusil, but the powder being damp it missed fire, whereupon he had time to butt him, but the Naga forced himself away and ran off; the second sentry came up and fired, but missed; had the bayonets been fixed, the fall of the Angamee would have been inevitable. I found the camp built on the remains of an old circular fort, erected formerly by Raja Krishna Chunder of Cachar, who was driven out of the country by famine, after losing one or two men by the spears of the Angamees; he came

up to revenge the attacks made on his subjects by those banditti. He brought up a long ten or twelve pounder to frighten these wild people with, but he found an enemy that made his great gun useless, and was obliged to leave it behind in the jungles. The chief of Beren, Iquijimpo, was most accommodating, and offered to sell the old cylinder for one hundred rupees. On arrival, finding the dried grass around the stockade had not been removed, I set fire to it to save our enemy the trouble of doing it for us, and had the good fortune to drive the fire away from three sides of the stockade, when deeming all danger passed from the fourth side I left some persons to finish what I had begun ; but from carelessness, or a sudden gust of wind, the fire spread, and the cry of houses on fire, soon made me aware of what had happened. I seized first the magazine and placed it out of danger, then the grain was all removed, and just as the last bundle was rolled over the paling the flames devoured the store house. A little cordage was burnt, but no material accident or loss occurred, and all parties behaved very well. The troops were drawn up in line after the removal of the stores, ready to have repelled any attack the enemy might have made. I sent up to the people of Beren, who were all assembled on the height, to come down to re-build the camp, but they would not do so ; I therefore sent up some Shans to fire a few shots to frighten any wandering Angamees from the neighbourhood, when the Beren people came down and re-built our camp on the ground of the circular fort. This fort was a raised knoll of earth, built up with stones to the height of three feet, with a gradual slope all round. I was perfectly astonished at the fine athletic mountaineers we now had to do with, and was much amused at their accounts of the Angamees. The chief of Rassam and Sarralo who had met us at Umbolo came down from the village, and in a most mysterious manner pointed to the stream and said the Angamees had poisoned it ; I replied with a smile, and the gravity of his countenance ceased. I imagine the Angamees had instructed him to try and frighten us out of the country by some such story.

The two chiefs also hinted at the retreat of the Cacharee and Munipooree forces sent against the Angamees, and the absurdity of our attempting it. In fact they tried in every way to talk us over, and boasted of their superior cunning in the most barefaced and at the same time ridiculous manner. The evening we arrived, suspecting the Angamees might favour us with a visit, I remained close to the sentries till 10 o'clock, when the jingle of a shield in the jungle warned us of the vicinity of our enemy. I foolishly fired a couple of shots in the direction of the noise, which drove the Angamees away ; had they not been thus alarmed, and had they approached, we might

have then punished them for their intrusion at such unseasonable hours.

They remained in the neighbourhood all night, but deeming it waste of powder and shot firing at sounds, I directed the sentries to adopt a rather primitive mode of letting them know of our watchfulness, and that was, to pelt stones into the jungle when they heard any thing in it, and only to fire when they saw their enemy; this order had a very good effect, for the enemy remained at a distance all night, and retired before day-break. Whilst at this place the chief of Gopelo, a larger village than Beren, came to pay his respects in order to prove that he was friendly; the chiefs of Moolooke, Jalooka, Báláka also came. The jealousy existing amongst the different villages is very great, and after the Beren people had built our huts, they said—"There's such a village has done nothing, make them build the railing." On the 26th the brother of Impuisjee, one of the two greatest chiefs of the Angamees, came to the village of Beren, but would not come down to the camp until I had sent Ram Doss Mohurir accompanied by a Naick and five Shans and the interpreter to assure him on oath of his safety, and to receive his oath of amity in return. On seeing the party approach however he ran off into the jungles, notwithstanding the chiefs of Beren and Rassan were with them, and assured him that nothing would be done to him. The Shans were then left behind, and Ram Doss went out to meet him, but he objected to the sword and shield the Mohurir had with him; these being left behind he came close, and the oath was taken in the following manner—A chicken was produced, the head of which the Mohurir held, and the Angamee the body; they both pulled till they severed it in two, which was to signify, that if either was treacherous his head would be divided from his body in the same manner. They then held a piece of a spear at the ferule end, which was cut in two, and each retained the bit in his hand;—this is one of the most sacred oaths amongst these wild men. The chief then came down to the camp, and I assured him that his brother need have no fear for his life, if he would come in, and swear not to molest the Honorable Company's subjects any more. He agreed to every thing proposed, and volunteered on condition of their lives being spared, to pay a tribute of ivory, slaves, &c. He said his brother had gone to fetch the articles referred to. I showed him a watch and a telescope, and told him I could see every thing he did in any villages, and after frightening him by firing at a pumpkin, I gave him some presents and dismissed him. I waited till the 1st March for his brother's coming, as also for grain from Semker, but neither arriving, I got coolies from Beren and started for Báláka, a vil-

lage six miles on our route, and to which the Beren people had agreed to take our traps and the little grain we had. The road was good the whole way, with only one or two hills. We encamped on a flat piece of ground near a well below Báláka, which is always built near villages for the cattle to drink out of. The chief of Ungolo came in with eggs, &c. and said his young men had joined Ikkaree in the incursions into the Cachar Hills; that they were forced to go, but should not do so again. The term 'youths' is applied to all able bodied villagers. I deemed it needless to bind the smaller chiefs, who stood at the beck of the greater ones, to oaths they could not keep. The chief of Jykama (or as it is written in Captain Pemberton's map of the North-east frontier, Yueékhe) sent in a person of his village to know whether his coming in would cause the loss of his life; I assured him that we were most desirous for peace, but that his not coming in would be a sign of his enmity, and that in that case I should attack his village; the chief departed quite satisfied.

March 2d. I was unable to move for want of coolies. I this day got intelligence of Doorgaram Subadar and of the levy having come to Beren according to order, with forty Kookees out of one hundred who had arrived at Semker. The chief of Umponglo came in, and said Impuisjee, the greatest chief of the Angamees, who had promised to meet me, had gone to Umbolo, or Sirchong, to ask advice of the chief of that village regarding a meeting with me. This chief is his nephew; he promised to give us grain as we passed his village, he also said the children of his village had gone in Ikkaree's train to the Hills, but that they would not do so again. Ikkaree is the second chief of the Angamees, and the principal leader in the predatory attacks on the Cachar Nagas; he was captured by Doorgaram Subadar in one of his incursions to Goomegogoo, but escaped, as he said himself, by the neglect of a burkundaz. Our grain being all expended, and finding none coming forth from the villagers, I placed the chief of Báláka in arrest, to induce them to exert themselves for us, but my experiment had a very opposite effect, for they all fled from the village and left their chief to his fate. On his taking an oath to bring coolies and grain, if I let him go, I released him, which was another kind of experiment, and proved something like letting go a newly-caught bird, for we never saw him again. Doorgaram Subadar came up to-day.

On the 3d March I was obliged to divide the party, as it was necessary to increase our rate of going onwards, or to return, for every moment reduced our supply of grain. I therefore left the Shan and levy detachments under Doorgaram, with instructions to make the best of his way after me, or otherwise to act according to cir-



cumstances, and return if he was obliged to do so; as I had determined to push on, and if nothing else could be done, to find the exit from this tract to Assam, of which I had heard from Toolaram Raja and the Munipoorees. Notwithstanding their ignorance of the existence of a road pretended to by the Nagas, with only one day's provisions I started for Malhye, a village six miles off. I had no guide, but trusted to a path which the Báláka people had pointed out before they ran away as the direction to be pursued. I was rather anxious about meeting any villagers at Malhye, imagining that the Báláka people had communicated our having seized their chief. We found the Malhye people assembled and prepared to protect their village had there been any attack from us; but with a hog and some grain laid at the entrance we pacified them, and got what we wanted. It was rather amusing to see them assembled with their spears, looking very fierce and warlike, whilst we were aware one shot would have sent them flying over hill and dale, and proved to them their weakness. They are however very persevering in their mode of fighting, viz. wandering behind bush and stone, on the look out for an opportunity to spear their enemy when off his guard. Whilst standing making inquiries for a convenient encamping place, Keereebée, chief of Jykama, or Yueekhe, bounded down the hill side and presented a piece of cloth and a spear. A finer specimen of a wild mountaineer was never before me; he wore the blue kilt, ornamented with cowries, peculiar to the Angamees, which set off his fine, powerful figure very much. I told him to come to camp and receive some presents, which he did; but he refused to accompany me to Ikkaree's village, as he said he was at enmity with that chief, and if he caught him he would kill him.

March 4th. Lookakee, chief of Unggileo, came to pay us a visit, and left us to get some grain ready. Healuckeng, chief of Ungolo, came and gave a black cloth as an amicable offering, and brought some coolies to relieve our Kookees; the men he brought were all fine strapping fellows. Left camp at 7° 30' A. M. and ascended to near the Ungolo village, which consists of about 30 or 40 houses situated on the top of a lower hill of the great range. We found two baskets of rice at the path leading to their village; the path from this was newly cut, and therefore not a good one. We skirted the great range, which from Onggong took an easterly direction. We met with no bamboos, our route being through forest trees with small underwood. We passed the bed of a mountain rivulet, which was now hardly trickling sufficient water to allow of a good draught, but which in the rainy season must discharge a considerable body of water, and going over several low hills reached Unggililee, where the coolies from Ungolo dropped

their loads and ran off. We got a couple of baskets of rice from the people of the village and a small pig, but the total of to-day's supplies was not more than sufficient to allow of half a seer per man, and all the salt had been expended, which made the privation greater.

March 5th. Sent the Mohurir Ram Doss to the village with ten Shans who had accompanied me, to get some rice; but the people assembled with spears, and said our intention was to burn their village; but on being assured that we only wanted rice they gave some, though a small quantity, and we marched off. At 9° 50' A. M. went over a hill and ascended to Umponglo, the chief of which seemed very friendly, and offered to accompany us and bring Ikkaree to terms, which offer I gladly accepted. We had some difficulty in getting sufficient rice to admit of each man's getting his half seer; we succeeded only by hard pressing, and remaining under the village for some time. We descended thence and passed a good sized river, flowing in a northern direction towards the Támáke into which it falls; it is called here the Unnuruce; passing it we ascended and came to a fine flat space of clear rice land, on the top of a hill; winding over several heights we descended to a small stream, on which we encamped in rather stony ground.

March 6th. Broke ground at 5° 45' A. M. and went a short way through the forest, when we came to a wide rocky space with scattered jungle, apparently the course of a considerable body of water in another season, but now confined to a clear stream of little magnitude; on its right bank there is fine encamping ground amidst topes of the large Kakoo bamboos. We passed no less than four or five streams in the course of our journey this day, and ascended a very high hill on which were the remains of an old village. The great range became more broken in its regularity here, and we ascended over several hills and reached the valley beneath Tukquogenam, a village of about sixty or seventy houses, written in Captain Pemberton's map, Takojunomnee. We encamped in a triangular-shaped rice cultivation, which was raised by steps (the highest about thirty feet) above the level of the valley, for the purpose of retaining the water to nourish the rice crops. Through the centre ran a clear rocky stream of about twenty or thirty yards broad, with which they could irrigate at pleasure. On our arrival we found Bahoota, a lad who called himself Impaisjee's nephew, but who was merely an adopted son of that chief, and who had promised to bring in Impaisjee and Ikkaree at Beren, but broke his promises as easily as he made them. I had fortunately taken the precaution to send the interpreter with the chief of Umponglo before us to calm any fears the villagers might have had, and lucky it was I did

so, for they found them all ready to fly at the first signal of our approach. The chief and his two sons came and brought eggs and grain, not more however than would allow of the old allowance of half a seer. They informed me that the head man of Ikkaree's village was up in their village and would come down if I would not molest him, which being guaranteed he came down and offered a spear, and said Ikkaree was most anxious to come to terms, but feared coming to camp from dread of being seized again, which I assured him would not be the case, and that he might depend upon our word, as it was our custom to act as we spoke, which appeared to satisfy him, and he departed with a promise to bring Ikkaree the next day.

March 7th. Sent our Cachar Naga interpreter with the Tukquogenam Angamee interpreter to Chereme to fetch grain, which he succeeded in getting, to the delight of the coolies, who had had none the day before. He informed me that at the village he had met with two men from Sumoogoding, whom he wanted to come and see me; but they replied, that a body of troops were on their way from Dhejna, and that they must return to their village to get grain ready for them. This fable served my purpose most admirably, and I told them to tell Ikkaree that if he did not come in soon, I should give him no terms, but advance and burn his village directly the Dhejna troops arrived. This threat brought him to the village of Tukquogenam, and a promise to come down and accept terms next morning. The people of this village had the insolence to say they could drive us out of the country, but they feared the other troops that were coming from all directions to attack them.

March 8th. Ikkaree sent word to say he feared coming into camp, on which I sent the Mohurir Ram Doss and the chief of Umponglo, who had been trying to allay his fears. They returned after about an hour's absence, and said they could not persuade him to come down to camp, but that he would meet me half way between the village and the camp. Seeing that we had no grain for that day's consumption, and fearing that if I should be obliged to attack any of their villages I should only be put in possession of an empty place, as all the grain had been previously secreted in the jungles (as indeed it had been in those we had passed, for they had long been aware of our coming) I determined on going to meet him in his own den. Placing a pistol in my pocket and a sword by my side, and giving a pistol to the Mohurir, I sallied forth with an Assamese Mohurir to take down the questions and answers; a quarter of an hour brought us through an open vale to five or six men watching on a slightly rising ground, beyond them were more men scattered about in an open plain or dale of

about five hundred or six hundred yards wide; in our front stood the village on a hill, behind which were the high peaks of the great range; on our left were more low hills, and on our right, a wood with a river behind; in the centre of the plain there was a stone Chubootar to which I advanced and sat down. I then perceived Ikkaree, whom I knew immediately by the red collar round his neck edged with human hair. I had heard that this was the distinguishing marks of these chiefs, from their villagers. Ikkaree was sitting on a heap of stones ready to fly up the hill, if there was occasion; he did not however come till after many calls from his people and my threatening to return, when he came up rather sulkily, with a red spear in his hand, which I commanded him to leave behind. This being done, he came along cautiously and sat on the Chubootar, continually looking behind for a clear coast for a bolt, and had I given but a single halloo, he would have been off like a shot; his own men even abused his timidity. On getting a little confidence he commenced boasting of his cunning, &c. which I soon stopped, by telling him that if I chose at that moment I could walk him off to the camp, but that I had promised him safety, and that he need have no fear; on this he seemed very anxious to depart, but I made him take oath not to molest in future the Honorable Company's subjects, which ceremony was administered in the most simple and the rudest manner, for it merely consisted in his holding one end of a spear and I the other whilst it was cut in two, each retaining his bit. Ikkaree was wanting to be off before it took place, but I made him remain, and thrust the bit of iron into his hand when half cut, and made him hold it till it was cut through, so that he might have the full benefit of the sanctity of the oath;—it is considered one of the greatest oaths amongst these savages. He promised to send rice next day, and departed much like a jackall, looking round every second step. He is a fine specimen of a brigand, tall and slight, and made for activity, of a brown colour; he has small black eyes, in one of which there is a cast, black whiskers and mustaches, and a savage sneer always playing on his lips. He is at variance with many of his own tribe, and is a most cold-blooded murderer; he wore on his neck a collar made of red coloured goat hair, and ornamented with conch shells and tufts of the hair of the persons he had killed on his expeditions. I returned to camp, and the Tukquogenam people brought us rice, but said they could not afford any more.

March 9th. Bahoota came down, and said something about Impaisjee having arrived, which proved false. On the Mohurir Ram Doss going up, he reported that he had met the interpreter on the road, who feared to go up to the village as there was a body of men

on the road who threatened him ; Ram Doss however went on with Bahoota and the interpreter, and met 200 men armed with spears, who attempted to obstruct the passage, but Ram Doss pushed on, and they retired. Ram Doss said they belonged to Ikkaree, and that that chief had sent word to say, he would give us grain if we went to his village, but that he would not, or could not, send it, (as he had promised to do) if I did not move forward. My chief object being accomplished, viz. that of settling affairs amicably, and discovering the locality of these brigands, moreover having found the exit to Assam, viâ Sumoogoding, and deeming it a rather dangerous experiment remaining any longer in a country where the roads ran chiefly in the beds of rivers sure to be stopped up in the rains, which had already commenced on the upper parts ; doubting also the word of Ikkaree to supply us with grain, and the consequent likelihood of a quarrel had we gone to his village, I determined to return.

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We had not a grain of rice for that day, so I marched off towards Sumoogoding, where it was most likely we should get provisions, that village being in communication with Toolaram's Cacharee subjects at Dheghna, leaving a message to the two chiefs Impaisjee and Ikkaree to the effect that, as they had taken oaths not to molest the Honorable Company's subjects I should not trouble their villages, and hoped they would attend to their oaths. We left camp at 9 A. M. and by a very good path reached Cheremee at 11 A. M. it being about five miles from Tukquogenam. It is a small village of about fifteen houses, situated upon a middling sized hill ; the silly people assembled to prevent our going into their village, armed with spears, little imagining that one volley as they stood would have blown them off their hill. We pacified them, and got a little rice, but it not being enough, I threatened them if they did not bring more to camp, to return. From the hill several other villages were pointed out to the east, but I did not observe them, Papamee, and Jingpen were among their names. The great range seemed to take a turn to the south of east from beyond Tukquogenam. The directions of Moongjo and Sookamjo were also shown, the former a village of Ikkaree's, consisting of five hundred houses, and the latter belonging to Impaisjee of eight hundred houses.

Leaving Cheremee we descended to a small river bearing the Naga name of Ompoa ; we continued down its bed for about a mile, and then encamped on its left bank in a newly burnt jungle, opposite the village of the same name, which stood about a mile off on a hill, and was hid by the tree jungle. In the valley we were in the huts had

just been erected, when a lad belonging to the Shans came running in breathless and said he had seen two Nagas with spears and shields. I immediately took a couple of Shans and went out in the direction, but only met a couple of sepoys and coolies cutting wood. Returning and recalling all stragglers, I found the chief of Umpoa with grain, which greatly relieved the spirits of the party, as there was a good chance before that of their going without their usual allowance. I gave him some presents, and he returned to his village. About an hour afterwards, it being evening, the men were all cooking in the bed of the river, when two Nagas sneaked up through the jungle from the opposite bank and threw two spears at the right flank men, one of which lodged in the thigh of the dhobee and the other grazed the skin of a sepoy; the Nagas instantly fled, and several shots were fired in the direction they had gone, which was all that could be done; as evening was too far advanced to pursue them. Our Tukquogenam guide, who had promised to show us the road to Sumoogoding, said that it was the people of the village of Pepamee and Cheremee that had attacked us, but I very much suspect that Ikkaree was at the bottom of it, and fearing for his own village he had ordered these two small villages to annoy our return; but it is very difficult to speak with any degree of certainty, as the Angamees are all in clans, and each village is its own master as long as its doings do not affect the great chiefs. As far as I can learn in regard to the two great chiefs, Impaisjee, who is the greatest, is wishing for peace, but his more adventurous countryman, Ikkaree, is unwilling to give up his predatory habits and his attacks on the Cacharees, who yield him much plunder in cloths, conch shells, &c. besides what he forces them to give to release any of their relatives who may have been captured in an inroad, and also to ransom any skulls of their relatives;—for leaving the latter in the hands of the enemy is considered amongst the Nagas a very dishonorable thing.

March 10th. The chief of Ompoa came down, and said the Nagas that had attacked us were of the villages of Papamee and Cheremee, but I suspect the people of Cheremee, the village we had left behind, were the parties concerned. The night was extremely stormy, it rained heavily and thundered and lightened, but our leafed roofs luckily did not leak. We heard the Nagas around us the whole night trying to sneak up, but a shot drove them off in a great hurry. They are very much frightened at the report of fire-arms; they follow their enemy with great perseverance till they wound or kill one or two, when they run away. We left this early, and followed the course of the river for about eight or nine miles, and then ascended the high ridge on the

summit of which Sumoogoding is situated. The stream was joined by another river called Omporo, which increased its width towards the end of the journey. Some Nagas were observed to follow, but on several men detaching themselves to go after them, they fled in all directions. The chief of Ompoa accompanied us, as also Bahoota, as far as the Sumorginding ridge, where they left us. The weather was very threatening, and as we ascended the ridge the clouds lowered and rolled through the opposite high range we had left, and we expected to have been deluged before we reached the top; however it cleared off and we ascended, but met a fierce looking foe in the shape of the villagers of Sumoogoding drawn up in battle array to resist our ingress into their village. We found many who could speak the Cacharee language; these were informed of our only wishing for rice and a convenient locality for our camp, and on this they showed us the road across the range, and from it, a most extended view is laid open of a vast plain to the north, (which greatly pleased our inhabitants of the plains, who were sick of mountain life) and on the south, of the whole Angamee valley and mountains; we then descended to a small nullah under the north side of this range called Narrow, and encamped on its bank. We got enough grain for the party to allow of half a seer for each person, the chief however did not seem much inclined to give us the quantity we required to take us to the end of our journey, viz. three days. Next day he brought only one maund, and said he could give no more, on which I sent the Mohurir Ram Doss with ten men and a Naick up to the village with the men who brought down the grain, one of whom however I took the precaution to retain, as the Cacharee interpreters had not made their appearance, according to promise, and in case we should require to force grain out of them and have a dispute, and thus obtain no guide. The party returned and said they could not get any more grain, and that the Nagas who had followed had come into the village, and were only prevented from attacking us by the villagers, who were afraid of our burning their village. Taking twenty-five men under the Jemadar, and the Kookee coolies, and leaving the same number under the Subadar, who had been ill since our leaving Semker, to protect the baggage, I proceeded up to the village, which I found empty, but saw parties of Nagas scattered about on the neighbouring hills, and the villagers in a small stockade on the crown of a hill beyond the village. Finding plenty of grain, I set the Kookees to work to clean it whilst I attempted to get the villagers down from their citadel, but to no effect. After some grain had been beaten out we observed some Nagas attempting to sneak through the jungle up to us, but as I was unwilling to injure

any of them, as they traffic peaceably with the Dhegun Cacharees, I made the Kookees take each a bundle of Dhan and a threshing board and left the village, and beat our grain out in camp.

March 12th. We left camp and followed the narrow nullah for about an hour, and then went across the plain in a north-westerly direction to the Dhunsiree or Támákæ river, fifteen miles from the first range of mountains on which Sumoogoding is situated. We reached it after crossing a good sized stream, which I imagine to be the Ungrow river that flows beneath Ungong. At 2 P. M. we went up several reaches of the Dhunsiree and encamped, as the Naga we had brought with us persisted in denying any knowledge whatever of any road leading further than the Dhema, or Dhimsire, as it is called by the Sumoogoding and Dhejna people. *Dhema* literally signifies a river in the Cacharee language. Parties were sent out from this in all directions to search for traces of a path, and one of them that returned late brought in some men left by Tooleeram to show us the route in case we should return that way. The Rajah had returned from Semker viâ Kareabonglo down the Dhunsiree. His fires had given rise to the report of the troops coming from Dhejna. It was most fortunate he had left these men, as had the Naga not been aware of the road, as he pretended he was not, we should have found very great difficulty in forcing our way through the forest to Dhejna.

March 14th. Left encampment at 7 A. M. and went through the forest. At 7° 45', passed through a reedy country; at 8° 30' came to a small river, crossing which we went over some undulating ground, and at 11 A. M. met Toolaram Senaputtee, who was going to look after us with grain. At 12° 30' reached Dhejna, where we encamped, having come a distance of about sixteen miles.

March 15th. Left Dhejna 8° 45' and went over undulating ground till 11° 20', when we came to Mohong Dhejna on the banks of the Joomoonah river, in Zillah Nowgong, where I halted to allow the Subadar to come up in a doolee, as he was very ill.

I here heard that Doorgaram with his men had followed me, and had arrived at Dhejna, having experienced the same difficulties from want of supplies that I had. I made arrangements to have the Shan detachment left at this post.

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Toolaram Rajah kindly offered to cut a road to Sumoogoding, passable in the rains, which offer I gladly accepted, and have been informed that it is nearly accomplished. The levy under Doorgaram returned from Dhejna to the Goomegogoo Thanna to await further orders, and the Sebundee detachment was ordered to Gowahatty, as there



was no further use for them. From the difficulty of understanding the Angamees, and from my requiring interpretations through the Cacharee-Hindoostanee, Cachar-Hill, Naga, and Angamee, dialects I found it no easy matter to get information regarding the Angamee customs; besides, the impatience of the wild Angamee to remain any time in one place or attitude is a great obstacle to obtaining such information. The Angamees, or as they are termed by the Assamese the Cachar Nagas, are a very different race from the Nagas of the Cachar hills; they are a much finer and independent set, and have for some time exacted tribute from their pusillanimous neighbours of the lower hills, and collect from Mahye to Gumeoogoo, obliging the Semker Cacharees even to give them salt, &c. to preserve peace.

The young men in particular are fine, sleek, tall, well made youths, and many are very good looking; they pride themselves much upon their cunning. The formation of their joints struck me as being singular, they are not bony or angular, but smooth and round, particularly those of the knees and elbows. They are continually at war with each other. Their dress is that peculiar to most other eastern highlanders, but of a more tasteful make than most others. It is a blue kilt, prettily ornamented with cowrie shells, and either a coarse grey or blue coloured cloth thrown over their shoulders, which in war time is tied up in such a manner as to allow of a bamboo being inserted to carry the person away, should he be wounded. Their defensive weapon is a shield, of an oblong shape, made of bamboo mat work, with a board behind to prevent any weapon from piercing it; their offensive weapon is a spear of seven or eight feet long, which they throw or retain in their hand in attacking. Their villages are generally good sized ones, built on the high hills below the great range, which appear most difficult of access, and are usually in two parallel lines, with the gable end of the houses towards the front, in a diagonal position to the street. Their houses are commodious, being one large roof raised from the ground, with mat walls inside; the interior is divided into two apartments—a cooking apartment and a hall, in which all assemble. In this last every thing they possess is kept, and equally serves for a sleeping apartment, sitting room, or store room, large baskets of grain being generally the furniture of one side. There are always two large fires, round which are benches of planks forming a square seat for all the gentlemen and ladies of the family; one fire is set apart expressly for the youths and children, who are not allowed to mix with the sage old people. In front of their houses are either round or square stone pigsties, on which, of a morning and evening, the villagers sit sipping with a wooden ladle from a gourd bowl a kind of spirit

made from rice flour and Bajara seed. Their main street is a receptacle for all the filth and dirt in the place, and is most offensive. In front of the houses of the greater folks are strung up the bones of the animals with which they have feasted the villagers, whether tigers, elephants, cows, hogs, dogs, or monkeys, or ought else, for it signifies little what comes to their net. They have very fine large straight backed cows and buffaloes; they have also goats, hogs, and fowls, but no ducks or geese. On each side of their villages are stockades and a ditch, which is filled with *Pangees*, or pointed bamboos, and on the sloping sides of the ridge the earth is cut away and a wall built up; these fortified villages would make a formidable resistance to any force without fire-arms, but they are generally overlooked by neighbouring heights, which disclose the whole interior economy of the place. They cultivate rice in the valleys between mountains, and several other kinds of grain (names unknown) also a very fine flavoured kind of purple vetch. I was informed that cotton did not grow in the higher mountains, and that they got what is procured from the lower hill Nagas. The peach tree grows in a most luxurious state round the different villages, I also saw an apple tree off which we got great abundance of fine large wild apples, which were greedily devoured by the whole party. The Angamees get all their iron instruments from the Muni-pore Nagas; they are great wanderers, and make incursions into Muni-pore itself, and carry away children, who are sold up in the Hills. I met several who had been seized in that manner, and who had adopted the wild Naga customs, and were unwilling to return; Semker is a great mart for this kind of trade. The Angamees have no idea of ploughing or agriculture, or of preparing the ground, and sowing crops, in the way civilized nations do. The poorer classes make their cloths from the pith of a nettle which is procurable in great abundance, and which makes a very fine fibred hemp. The bay leaf is a native of the higher mountains, as also a small species of wild orange. The country between the Sumoogoding ridge and Dhejna is remarkably fine, particularly so on the banks of the Dhunsiree, which much resembles the species of forest scenery found in America, and remains uncultivated only from the fear that is entertained by all the ryots, &c. of these wild Angamees. The Dhunsiree, I should think, would be navigable for canoes at parts of the year up to the point I crossed it.

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